Kathopanishad avers, seated in His Throne of glory radiating light to all the worlds and dispensing from the inexhaustible store-house of His Power and Wisdom,- Bliss' and Goodness, Holiness and Beauty, quickening and strengthening influences that keep up the organism of the universe and all that is contained in it. We behold Him as that God of Might when we obey, as that God of Wisdom when we esteem, as that God of Bliss in whom we revel, as that God of Goodness in whom we confide, as that God of Holiness to whom we bow, as that God of Beauty in whom we are captivated. Though He is majestic, mighty and mysterious, the smile of His love shines through the splendour of His majesty ; the greatness *of* His might displays- the gentleness of His providence; in the deep mystery of Hi& nature lies the surely .of His Fatherhood. So high yet so near, so transcendent yet so intimate, He is to us.

We see ourselves and the world, *the-we* and *the not'w^,* living, moving and having our very being in His Central Will-Force, in His Intelligent and Loving Personality. Gradually, He, the Almighty, overpowers our little soul'; He^

the All-Wise, confounds our wisdom; He, the All-Merciful,.
carries away our love ; He, the All-Holy, dazzles our con-
science. Thus captivated, enraptured, entranced and over-
powered, we look more steadily at His Presence which shines
as something awfully real, a burning tod mighty Reality. This
Presence has in it every human attribute,—love, holiness y
beauty, joy, force, unity, infinity, every blessed quality to
which contemplation may be attuned at the time, one spiri -
tual Presence which dissolves itself through the spectrum of
soul-vision into all the varied tints of a
^charming majestic
personality, marvellously like unto man's, though infinitely
more than human. From the depths of our being, it surges
,up as the fountain of vitality. From above, it descends like a.
continued shower of heavenly inspiration. From all sides, it
draws near as the presence of one who is nearest and dearest.